

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## TERMS.

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For the Christian Secretary.

## Exposition of the Prophecies.—No. 6.

The sixth trumpet embraces the period in which Babylon was destroyed. Under its blast, two important parallel events are exhibited to view; that of the Turkish invasion and subjugation of the eastern Roman empire, and that of the Papal Beast or government, with the apostle church of which he is head.—

As power as a Beast is to continue 1260 years from the time the saints were given into his hands, Dan. vii. 25.

And his beastly power is to be displayed in the earthquake at the resurrection of witnesses, as the closing scene of the sixth trumpet.

The church of which he is head is to be destroyed under the seventh trumpet, in the quake which closes the event of that trumpet (the greatest that ever did, or will exist,) and which will introduce the Millennium. The interval between the sixth and seventh trumpets, and entire events of the seventh, includes a period of 1250 years, which is evidently to follow the 1260 years duration of the scattering power of the Papal Beast. Dan. xii. 7 to the end.

It is now known that Mr. Faber and others consider 1250 years as embracing the entire period of three last trumpets, but this opinion is so far from being in accordance with the scriptures of the New Testament, that it is expressly contradicted by them.

Faber, although he has adopted this sentiment, and made all his calculations to rest upon it, has not advanced a single argument to support the opinion. I have no knowledge of any in all the word of God, that gives the least foundation for such an opinion.

The word of God clearly sustains the opinion that the events of the three last trumpets follow each other in the order of time; that the fifth trumpet commences a period of 150 years, to commence, (not the fall of the star,) but from the commencement of the ravages of the locusts; that of the sixth a period of 1260 years, besides an interim indicated to be of considerable length by the word "hereafter," and 75 years for the period of the seventh trumpet, making in all 1455 years, plus added to 612, the period at which the ravages of the locusts commenced, brings us to the year 1500, and this is short of the period at which the Millennium can take place by all the interim of between the close of the event of the fifth trumpet and the commencement of the events of death. I shall hereafter endeavor to fix that upon the immutable truths of God's word, and point out the exact period of that long expected event, the Millennium.

We will now attend to that portion of the prophecy which relates to the Turks. It is contained in Rev. ix. 13–21. "It will be recollect that the second we was not to come suddenly, but 'hereafter.' Such was the fact.—

Several centuries elapsed [519 years] between the times of the Saracens, and those of the Turks."

The leading facts corresponding with this part of the prophecy were as follows: The Turks, a people who in the ninth century had migrated into the neighborhood of Mount Caucasus and Armenia Major, by the eleventh century became formidable to their neighbors. They consisted of four Sultanates, the seats of which were Bagdad, Damascus, Aleppo and Iconium; all in the neighborhood of the Euphrates. Their principal struggles were with the eastern Roman empire, or the Christians of the Greek church.—

About two centuries their ambition was restrained, partly, it may be, by the European crusades, or what were called the holy wars, for the recovery of Jerusalem; but the disasters which attended these undertakings induced the Europeans at length to relinquish them; they then at liberty to pursue their objects. In 1299, they obtained a decided victory over the Christians, and in 1299, a new empire was established by Ottomans, composed of the four Turkoman tribes which still subsists, and is called after their name, the Ottoman empire. During the twentieth century, their success continued, until the middle of the fifteenth, [1453] Constantine was taken, the eastern Roman empire fell, with it the Greek church. The "four angels," Rev. ix. 14, denote the four Turkish Sultanates on the Euphrates. They are called angels, as they are the messengers of wrath to destroy a corner of the earth.

The loosing them refers to the removal of those things which hindered their progress. The "voice" which commanded them to proceed, proceeding from the "four horns" of the altar intimates that the sins of men must be great, when the altar, which was their sanctuary and protection, cried aloud for vengeance. Their continuance for an hour, a day, a month and a year, includes 391 years of prophetical time, which commencing in 1281, the year of their first victory over the Eastern Roman empire, extends to 1672, the year of their last victory over Poland. Their being described as horsemen refers to the numerous cavalry of the Turks, their numbers consisting of "myriads of myriads" like the vast armies they brought into the field, their "breast-plates of fire, and jacinth, and brimstone," denote the glittering harness. Their heads as the heads of lions, expressive of their strength. The "fire, and smoke, and brimstone" coming out of their mouths alludes to the use of powder and represents what an army of horsemen would appear to a distant spectator.

There is a remarkable difference between the locusts and the horsemen; the former were only commissioned to torment, not to kill, whereas, it is said of the latter, "By these were the third part of men killed, even by the fire, by the smoke, and by the brimstone which issued out of their mouths."

The first destroyed no part of the Roman government, whilst the latter conquered the eastern Roman empire.

As the eastern Roman empire was killed, I understand by "the rest of men which were not killed by these plagues" the inhabitants of the western Roman empire, and the Latin church. They ought to have been led to repentance by the judgments of God on the eastern portion of the empire, they "yet repented not," Rev. ix. 20, "of their idolatry, murders, sorceries and fornication," ver. 20 and 21.

"Though the reformation began about this time, yet they reformed not. The Council of Trent, which was called on this occasion, sat eighteen years, and at last left things as they found them. Babylon was not to be healed."

EZEKIEL SKINNER.

From the Boston Transcript.

## Late Letter from Rome.

We have frequently seen the Pope on public occasions, and like other curious persons felt a desire to see him in his house—the Vatican—accordingly we made known our desire to the Consul General, and a week afterwards, were informed that His Holiness would give us an audience at 22 o'clock, which in our way of marking time, is half past three o'clock P. M. Of course we were in readiness at the appointed time. The consul waited for us at the Vatican in his court dress with his sword dangling at his side. We were admitted into an ante-room where we waited till the Pope was prepared to receive us. Here the walls were covered with priests, cardinals, and popes looking down upon us from the canvas, and some of them seeming to whisper cruel things about the horrid inquisition. But we felt safe enough under the roof of His Holiness.

In due time the door opened, and we were in regular order presented to Gregory XVI. He very kindly received us standing before the table which before the throne. His manners were exceedingly familiar, and he talked incessantly. He appeared as well acquainted with America as with ourselves. After about ten minutes conversation we were allowed to back out of the royal presence bowing low as we went. The dress of his Holiness was a white woolen gown buttoned all the way in front, with a cape and collar of the same; deep white silk cuffs to his sleeves, with many buttons nearly to his elbows. His shoes were red, and on the right one was the golden cross for the *faithful to kiss*. On his head he wore a very small white cap, merely covering the crown. He is a good looking man, said to be much younger; he is tall and well made, having a nose quite large enough, and increased perhaps in size by being made the receptacle of much snuff, and, I assure you, he uses a first rate article, for as he with great affability, and to show that I was not at all proud, dipped my digits therein and intimated my nostrils therewith! This snuff-taking by the way, is a very common thing among all orders of the Roman clergy. They would canonize Lorillard, and one of Mr. Clay's pinches would hardly be a *priming* to one of their charges.

There are few Americans in Rome this winter. Not so many English as usual. The weather has not been so good as it was two winters since, there having been more rain than then. \* \* \*

Among the American productions we have had an opportunity of reading since we left home, is "Miss Sedgwick's Journal," with which we were much disappointed. We expected more from a writer of such celebrity. Her remarks about character are not always *modest*, especially when she gives her name. Her judgment concerning the people of the different nations is worth very little; she was too rapid in her movements to understand much of the people among whom she travelled. Then she omits to mention many things of great merit which she must have seen, and some things that she states are not *true*, her informants being couriers or servants. So much for a candid opinion of a work which, for the good judgment of my countrymen, I have regretted to see, has been puffed indiscriminately by many of the American press. \* \*

## Periodical Religion.

The cause of God has suffered much among us from the influence of irregular Christians. This has resulted from the want of a regular course of Christian conduct, and a constant and systematic performance of religious duties. Peculiar frames of mind, and special operations and impulses have been adopted as rules of conduct, instead of God's law and word. How many professors there are, who are openly such only in time of religious excitement and revival; and then often they are the most mighty Christians, seemingly, about to carry the throne of grace by storm, and take the kingdom of God by violence! Whole churches are often cursed with this spirit of inconsistency, as the Ephphatha intimates that the sins of men must be great, when the altar, which was their sanctuary and protection, cried aloud for vengeance. Their continuance for an hour, a day, a month and a year, includes 391 years of prophetical time, which commencing in 1281, the year of their first victory over the Eastern Roman empire, extends to 1672, the year of their last victory over Poland. Their being described as horsemen refers to the numerous cavalry of the Turks, their numbers consisting of "myriads of myriads" like the vast armies they brought into the field,

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useful Christians who remain at their post in the darkest hour, ready for every good word and work. What will become of these periodical Christians? Should they die in the midst of a revival we should perhaps have hopes as to their future state; but what shall we think of them should they be called to their account in a time of declension after having neglected the house of God for months, or it may be for years, and called to die amid the ruins of a family altar, long since gone to decay?

Think of it.—*Morning Star.*

From the Cross and Journal.

## Hostility to sectarianism.

A clause in the Oberlin Evangelist, Extra, at the commencement of the present year, expressive of a strong determination not to promote "sectarianism" suggested to my mind the following thoughts. Most of the originators of sects have professed great attachment to the true church, and great hostility to every thing sectarian. Zeal for the church, and hostility to heretics, (sectarians,) at an early period originated the sect of Catholics. John Calvin, in his love for the church, and hatred to heretics, originated the sect of Presbyterians. Luther, in his strong desire to reform the church worked out the sect of Lutherans. Fox, in his opposition to the formality of the church, and in his strong desire to restore it to its original spirituality, wrought out the truly formal sect of Quakers, who are guided entirely by the Spirit. John Wesley, in his well known love of the church, and his marked hostility to every thing sectarian, blessed the world with the sect of Methodists. The originator of a denomination which has been numerous in the West, if I mistake not, successively tried the Presbyterians, Baptists and Methodists, and found as he thought, that he could not in conscience stay with either, and ascertaining to his full satisfaction, that a perfect cure was to be found in a name, established the sect called *Christians*. Alexander Campbell, finding that creeds caused all the divisions in the Christian world, without a creed, established the sect called Campbellites, alias Reformers and Disciples.

A new sect was recently formed in the state of New York, by the truly Antisectarian method of uniting in one church persons of every creed—Our brethren at Oberlin, pained with the imperfection and sectarianism in the church, in their zeal to purify it from every thing sectarian, and make it a holy body, are now applying some of the finishing touches to the new sect—Oberlin Perfectonists. All these sects, with others which might be named, are the genuine haters of sectarianism, as their periodicals and sermons loudly declare.

From the above facts we discover—

1. That hostility towards sectarianism, has produced most of the sects of the present day. Sects, if continued, will continue them.

3. Clamor against sectarianism, is no guarantee against the formation of new sects, and of course will do nothing towards annihilating the old ones.

4. These sects can trace back their descent very easily, and determine from whence they sprang.

5. If they sprang from the true church, they had better return.

6. If they did not spring from the true church they had better look after her, and see whether they bear her likeness.

7. These denominations can truly call each other sectarian, but living in houses of glass, they should be cautious about throwing stones.

We might inquire, whence sprang the Baptists? In answer we have to say, they can claim no great man as their father. Mosheim, their sworn enemy, branding them with the opprobrious term of "heretic" in every age, says their origin is "merged in the deepest antiquity." On the supposition that Rome is the true church, the Baptists are a sect, and it is somewhat remarkable, that their origin cannot be found, but if Rome be the *Lady spoken of in Revelation*, who made her garments red, and herself drunk, with the blood of the saints, they are doubtless the true church, and originated with Christ and the apostles. Z.

From the Lady's World of Fashion.

## The Minister's Dinner.

BY LYDIA JANE PIERSON.

The Reverend Mr. N., was a man of excellent temper, generous feelings, and well cultivated mind, but he was eccentric even to oddity. He was a powerful preacher, and his ministration was blest to the reformation of many in his parish. At the age of thirty-four he became enamored of a beautiful light-hearted girl of seventeen, daughter to one of his richest parishioners, and who imagined that to refuse the hand of the minister would be sin bordering hard upon the unpardonable. Well, the marriage was consummated, the bride's fat portion paid; and the husband, as husbands in their first love are apt to do, gave in to the humor of his wife, and accompanied her to several festive parties given by her wealthy neighbors in honor of his marriage.

The happy couple were sitting together in their comfortable parlor one evening toward spring, the reverend gentleman studying the *Venerable Bede*, and his wife equally intent upon a plate of the latest fashions, when she suddenly looked up with an expression between hope and fear, and thus addressed her companion,

"My dear husband I have a request to make."

"Well, Nancy, any thing consistent."

"You do not imagine that I would make an inconsistent request surely."

"No—not a request that you considered inconsistent. But come, what is it?"

"Why, my dear sir," and her voice trembled a little, "we have been to several parties among the neighboring gentry, and now I think to maintain our position in society we should make a party too." The minister looked blank.

"What sort of a party, Nancy?" he said at length.

"Why," she replied, "such a party as those we have attended. We must make an elegant dinner, and have dancing after it."

"Dancing! in a minister's house!" ejaculated Mr. N.—

"Why, yes, certainly," replied his wife coaxingly, "You will not dance, the party will be mine; and then we have been to similar parties all winter."

"True, true," he muttered with a perplexed air, and sat silent for some time as if considering. At length he spoke. "Yes, Nancy, you make a party, give a dinner, and if the guests desire it you may dance."

"Thank you love," she cried, putting her arms around his neck.

"But I have some stipulations to make about it," he said; "I must select and invite the guests, and you must allow me to place some of our favorite dishes upon the table."

"All as you please, love," she answered delightedly, "but when shall it be?"

"Next Wednesday if you please."

"But our furniture and window draperies are very old fashioned."

"I should think it hardly necessary to refurbish our rooms, Nancy. All of our furniture is excellent of its kind."

"But our smooth carpets, white draperies, and cane chairs have such a cold look, do consent to have the rooms new fitted, we can move these things to the unfurnished chambers."

"And of what use will they be in those rooms which we never occupy? Besides, it is near spring, and to fit up now for winter is superfluous."

"Well, I would not care," she persisted, "only people will call us parsimonious and ungentle."

"Oh, if that is all," he said gaily, "I will promise to expend a thousand dollars on the evening of the party, not in furniture but in a manner which will be far more grateful to our guests and profitable to ourselves, and which shall exonerate us from all imputation of parsimony; and you may expend dress, eatables and deserts just what you please, and as you like, and do not forget the wines." And so the colloquy ended.

He resumed his studies, and she gave her mind to the consideration of the dress which would be most becoming, and the viands that were most expensive. The next day she went busily about her preparations, wondering all the time how her husband would expend his thousand dollars, but as she had discovered something of the eccentricity of his character, she doubted not that he meant to give an agreeable surprise; and her curiosity grew so great that she could hardly sleep during the interval.

At length the momentous day arrived. The arrangements were complete, and Mrs. N.—retired to perform the all important business of arraying her fine person in attire. She lingered long at the toilette, relying on the fashionable unpretentiousness of fashionable people, and when the old gloriously, to allure the eyes of all who should look upon her, and full of sweet smiles and graces, notwithstanding the uncomfortable pinch of her shoes and corsets. Her husband met her in the hall.

Then addressing the children, he said,

"Our guests will all arrive," he said, "and you will be removed to morrow to excellent places, and if you continue to be industrious, and perfectly honest in word and deed, you will become respectable members of society. To you Dr. B.—, under God I owe my life. I did not know your locality, neither had I heard of your misfortunes until a few days since. I can never repay the debt I owe you, but if you and your daughters will accept the neat furnished house adjoining mine, I will see that you never want again. To you, patriot fathers, and these nursing mothers of our country, I present one thousand dollars. It is just one hundred dollars to each soldier's widow. It is a mere trifle. No thanks my friends. You, Mr. Niles, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that brought me the words of salvation. You will remain in my house. I have a room prepared for you, and I do not believe there has been so noble and honorable a company, as we should be deemed to address the company.

"Nancy!" at length said her husband, sternly. She suppressed her mirth, stammered an excuse and added,

"You will forgive me, and believe yourself quite welcome."

"That is well done," whispered Mr. N.—, "then my friends," he said, "as my wife is not acquainted with you I will make a few presentations." Then leading her toward an emaciated creature, whose distorted limbs were unable to support his body, he said, "This gentleman, Nancy, is the Reverend Mr. Niles, who in his youth travelled and endured much in the cause of our common Master. A violent rheumatism, induced



## THE CHRISTIAN SECRETARY.

### Home Mission Department.

For the Christian Secretary.

AM. BAPT. HOME MISSION ROOMS, {  
February 11th, 1842. }

The following extracts from missionary correspondence will be read with interest by many.

MISSISSIPPI.

Rev. John Micou, Jr., of Louisville, informs us that a season of revival is enjoyed in two of his congregations. A protracted meeting, a new thing in that country, has been held with very encouraging results.

The Choctaw Association, with which he is connected, is making rapid advances in those views which are essential to the spread of Immanuel's kingdom. Three years ago it was organized with 9 churches. It now numbers 22—a very great increase, considering its location amidst an anti-mission population. They now employ a missionary constantly.

ARKANSAS.

Rev. Evan Jones says in a letter of Dec. 27th, 1841:

"The field in this region is of immense extent, and I cannot but believe that of the labors of as many faithful missionaries as could be supplied, would be crowned with abundant success."

He states that among the Cherokees in the Indian territory a gracious revival has been enjoyed and that since the 26th June he has had the unspeakable satisfaction of burying by baptism, on a profession of their faith in Christ, one hundred and thirty-one of them. The work seemed still progressing.

Elder Benjamin Hawkins gives some idea of the inconveniences of his station and the extent of the field assigned him in this State, when informing us that the nearest post office to his residence is twenty-five miles distant, and that when he visits one of the churches under his care, it is a day's ride, or about forty miles, over rocks and mountains, through the wilderness, to the first house. Yet he seldom fails to meet the congregation at that station, on the return of his stated appointment.

MISSOURI.

From Rev. A. Broaddus, of Palmyra, we learn that the Lord is pouring out a rich blessing on the Baptist churches in that place and others in the vicinity. More than 200 persons have joined those churches within a short time, 80 of whom were received into the church under his care, and 45, the fruits of a protracted meeting, into a church in an adjacent town.

ILLINOIS.

Within the bounds of the Palestine Association, situated in the valley of the Wabash, revivals exist, and encouraging changes are taking place among the Churches. Heresies and anti-mission feelings are fast disappearing, and the pure gospel with its benevolent spirit is taking their place. Brother Stephen Kennedy informs us that the Churches of that Association are making arrangements to sustain a missionary within their own limits constantly.

At Salem, in this State, brother William Boykin recently obtained over 200 signatures to the temperance pledge. Many of the persons were old inebriates, and quite a number were of the

KENTUCKY.

A temperance society has been organized at Covington by brother J. T. Robert. At the first meeting there were but 7 persons present, and three of them were opposed to the total abstinence pledge. It was adopted, however, and discouraging as were the appearances at first, it is now greatly prospering; consisting of more than two hundred members, about half of whose names were obtained by his personal efforts.

#### ANNUAL REPORTS WANTED.

The subscriber respectfully requests the Secretaries of the following missionary bodies to forward him, by mail, at as early a date as convenient after publication, the annual reports of those bodies for 1841, viz:

Baptist Conventions of Pennsylvania, North and South Carolina, and Tennessee.

General Association of Kentucky, Illinois River Association in Illinois; Franklin Missionary Society, in Missouri, and Domestic Missionary Society in Louisiana.

BENJAMIN M. HILL, Cor. Sec.

From the Boston Recorder.  
Baptist Foreign Missions.

GREECE.—Corfu. This is the capital of the United Ionian Islands, situated in the Ionian Sea, under the protection of Great Britain. The total number of inhabitants is estimated at 227,000; of these a very few are English, 8000 are Italians, and 7000 are Jews. All besides are Greeks, and the modern Greek is the prevailing language. A free toleration in religion is enjoyed by all sects under the English government; and this is the principal seat of the Baptist Mission for Greece.

Mr. Love, Mr. Buel and his wife, and Mrs. Dickson, an English lady, are sustained here by the American Baptist Board, and are permitted to witness good progress in the labors to which they are severally called. Mr. Buel holds a weekly English service on the Sabbath, which is attended by the missionary family, the English part of the school, and other friends of the mission—the number is usually from 40 to 50, and gradually increasing. Tokens of religious interest are not wanting. A few give evidence of a thorough work of grace on their hearts.

POTAMO.—This village is three miles from Corfu, and is the residence of Demetrius, one of the late converts of the mission. He is very steadfast and bold, though assailed with great earnestness by the priests, with threats of excommunication, &c. Not a few of his neighbors have been led by his efforts to examine the truth of God, and listen to its preaching. The missionaries passed six weeks in the village last summer, and held religious services every evening, and had good assemblies, and heard no uncivil or disrespectful word uttered against them notwithstanding the bitterness of the priests, and their earnest endeavors to excite the rage of their people.

ANOTHER HOPEFUL CONVERT.—Constantine, a native of Epirus, and formerly for two years a student in Dr. King's gymnasium—a young man of excellent mind and considerable cultivation, but till recently an Infidel, has evidently yielded his heart to God, after a long season of deep and aux-

ious concern. He now enquires, "Lord! what wilt thou have me to do?" It is the purpose of the mission to take him into its employ, as a teacher, and a candidate for the ministry. He is about 28 years of age.

PATRAS.—Apostolos labors here as an assistant missionary, and spends his whole time in distributing Scriptures and tracts, and conversing with the people. He holds public worship every Sabbath, and on other occasions when persons are present. Six or seven individuals are reported by him as in a state of interesting inquiry, and two of them, as truly converted.

MRS. DICKSON'S SCHOOL.—Mrs. D. is at present sick, and her school of 40 girls is under the care of Mrs. Buel. Several of these children are Jewesses. Many of them are in an enquiring state of mind. The school enjoys a large share of popularity. It needs more help. An efficient teacher from this country is needed. Two additional missionaries are also imperatively demanded by the increasing labor of the mission.

BANKOK.—Mr. and Mrs. Jones have arrived at Bangkok in comfortable health, and the mission again wears the appearance of prosperity. Its past trials, through the sickness and temporary removals of its members, have contributed to improve the state of religious feeling, inspiring renewed praise to God, and devotion to his service. At a recent celebration of the Lord's supper, twelve Chinese brethren and one Siamese were present, the latter for the first time.

MAULMAIN.—Dr. Judson has been obliged for the health of his family to visit Siamreap, and the Mauritius. He has buried his youngest child, and doubts are entertained of the recovery of the eldest;—but at the last advices he was on his return to Maulmain in the hope of resuming his labors with renewed energy. The congregation at the English chapel is increasing. Six men have lately been baptized by Mr. Stevens—four of them soldiers, and two natives.

CHEROKEES.—Rev. Evan Jones informs us that the Lord condescends to bless the labors of the mission—that the brethren are growing in grace—that the work of God is extending—that 110 Cherokee have been added to the church by baptism, since the 25th of June last—that the native assistants are faithful and zealous in their work—and that the native brethren are exerting themselves in building a place of worship.

The receipts of the Board, acknowledged in the Feb. No. of the Magazine are \$4,123.16.

AMUSING AND RIDICULOUS.—Dr. Pusey has recently published a sermon preached by him, and dedicated it to Bishop Donn. The style of dedication is consummately ridiculous, and will raise a smile on every American reader. We have some difficulty in comprehending it, but suppose it is a token of gratitude for sympathy in the Popish tendency of "Puseyism," which has received the favor of the New Jersey Bishop.—*Baptist Record.*

To the Right Reverend Father in God, George, Lord Bishop of New Jersey, this Sermon preached in behalf of a society dear to both in memory and the Communion of Saints departed, is respectfully inscribed, in grateful acknowledgment of the Christian charity which believed all good when the world censured: and when those near seemed estranged, and even from afar as Soggs and Brett; a season, (may it be shortened!) of rebuke, distress, division, and anxiety."

The Lord is reviving his work in a powerful manner at New Ipswich, N. H. A citizen of that town, writing to a gentleman in this city, under date of Jan. 19th, says:

"I should state that there were from 80 to 100 who have expressed a hope in the pardoning mercy of God, and probably from 100 to 150 anxiously inquiring the way to Zion. Most of those who attend our meeting (the Baptist) who had no hope, have been converted or are anxious."—

We are sorry to learn farther that brother Willmarth, the pastor, is in very poor health, able to labor but little, and very much in want of assistance. The work embraces people of all denominations; indeed the whole population seem to be turning their attention to the subject of religion.—*Refector.*

The following is an extract of a letter we have just received from brother Bronson, of Fall River, Massachusetts:

"The Lord in mercy has of late granted us some refreshing from His presence. The church is in some degree quickened. Seventeen have been received as candidates for baptism, and about the same number more in the congregation, have expressed hope. Awakening and converting influences are enjoyed by two or three other congregations in this village. May the Lord pour out His Spirit more abundantly, and revive his work more extensively and gloriously."—*Ib.*

GERMAN BAPTISTS, OR DUNKERS.—We have received a letter from bro. ISAAC PRICE, a member of this denomination of Christians.—He says they number 15,000 or 20,000, and are generally Germans. They are situated mostly in Pennsylvania and the west. We have but little knowledge of this people, but believe they are considered to be pious, devoted Christians.—*Morning Star.*

THE WRECK.—A noble vessel lay stranded on the beach, the sea sweeping her decks, and her helpless crew and passengers clinging to the rigging, and directing their imploring eyes to the shore for help. The storm raged, and ever and anon, a strong wave beating on the shattered wreck loosed the grasp of some unfortunate mortal, whose strength at length had failed, and sunk him beneath the waters to rise no more. A crowd appeared on the shore, and while many gazed with idle curiosity on the harrowing scene, a few seemed busy in preparations to afford relief to the suffering. They had however, a single small boat and not sufficient courage and humanity, to man it. Sad was the scene! how hopeless the prospect of the shipwrecked? Can our sympathies be touched by such a picture? Then let us contemplate a still sadder representation! Millions are clinging to a frail support, and are momentarily sinking into the abyss of woe. They implore help from those who have been saved from the rain. But alas! how few of those who profess to have been rescued by divine grace, are actively engaged in efforts to save the perishing. The missionary enterprise is as yet but like a small

life-boat, poorly manned, able only to pick up one here and there, of the drowning thousands, as they struggle in the agitated ocean. When will the listlessness of Christians be overcome. When will they be induced to make adequate exertions to save the millions who are perishing without hope?—*Presbyterian.*

### Christian Secretary.

HARTFORD, FEBRUARY 25, 1842.

"There is an evil under the sun" which has for a long time been overlooked by our churches generally. We allude to the custom of destitute churches inviting the pastor of another church to leave his field of labor, for the purpose of settling with them. This practice has almost come to be a law. Whenever a church is destitute of a pastor, the first step generally taken is, to ascertain where the *best preacher* is to be found, and when this is done, if he is settled over some other church, the amount of his salary is next ascertained, and then an invitation is extended, with the offer of a larger one, and the accompanying inducements of a wider field of labor, more extended usefulness, &c. &c. All this is generally done without any regard to the interests of the other church. We have known instances where a church has thus unceremoniously been deprived of a pastor, to remain destitute for months, and even years, and this too, where the members were all united on the man of their choice. The evils which must necessarily follow from the removal of a pastor under these circumstances, are well known to all. In making these remarks, we would not be understood as denying the right of a minister to change his pastoral labors; he of course, must be his own judge in this matter. But we do deny the right of any church to interfere with the affairs of another, especially so important a matter as the calling away a pastor, without first consulting the interests and feelings of the church over which he is settled.

The following communication is copied from the last number of the Christian Watchman, and the advice it contains is, perhaps, as well adapted to other places, as it is to Boston.

#### Removals of Pastors.

To the Editor of the Chr. Watchman:

DEAR SIR.—There have appeared several communications, from time to time, in your valuable paper, on the subject of the too frequent removals of the ministers or pastors of the Baptist denomination, containing sentiments and considerations deserving the serious attention of our churches and ministers. But there is one subject, connected with this, of very great importance, (at least it appears so to the writer,) upon which I do not recollect to have seen any thing published. I refer to the practice of a church, destitute of a pastor, taking the liberty to invite one of another church, to forsake the one over which he is settled and come to them: particularly if they know of one in a quiet country town, who is known to possess piety and respectable talents. Some churches hesitate not to send a messenger or messengers, to hear him preach; and if, in his or their judgment, it would be desirable to obtain him, they are authorized to make the attempt: perhaps, having, at the same time, a letter from the church which they represent, to be delivered or not, at the discretion of the bearer. Sometimes, the church, having a sufficient knowledge of the minister they wish to obtain, at once give him a call. The applicants in such cases will

be salary which the minister receives from the people of his charge, and will be pretty sure to offer him a larger one; they will also probably suggest to him, that his sphere of usefulness will be much enlarged, should he consent to remove.

This is not a fancy sketch; you my brother, must know that such things are of frequent occurrence among us. The writer has for many years been opposed to this practice, and has often raised his feeble voice against it; but his attention has of late been more particularly directed to its consideration; and he feels that it is time for the churches to think, and to *deeply* consider the subject. I would respectfully ask, who has authorized or instructed any church to determine that a minister of Christ, possessing the confidence and affections of his people, non-professors as well as professors, who all cordially unite in making generous provision for his support, one whose labors have been, and are blest, both for the conversion of sinners, and the increase of spirituality in the church, would be more useful by removing to another church, where he might perhaps have a larger congregation, but with whose members he is comparatively unacquainted, and whose confidence and affection he cannot expect fully to possess, until he shall have been with them a sufficient length of time to have his character tried?

I am fully persuaded, that it will too often be found, in cases such as I have described, that, even should the pastor not accept the call, he and the church will not be so happy as they were before the call was made; be that as it may, I would ask, is it morally right? Does it not savor much of a worldly, calculating policy? Is it not in a certain sense, a breach of the command, "thou shalt not covet?" Moreover, does not such a course have a tendency to destroy brotherly love among the professed followers of Christ? Can the members of that village church feel as kindly towards the church which has endeavored to deprive them of their beloved pastor as they would otherwise have felt? I think not. I believe that in too many instances the conduct of churches in calling ministers from other churches has its origin in selfishness; and if so, it is contrary to the spirit and letter of the gospel of Christ, which teaches us "to love our neighbors as ourselves," to "do unto others as we would that others should do unto us;" to "follow after the things which make for peace; and things wherewith one may edify another." Although I am a firm advocate for the independence of the churches, yet I as firmly believe, that one church has not a scriptural right to do any thing which would tend to wound the feelings of a sister church, any more than an individual member has to offend a member of the same church.

In connection with this subject, we may mention that the late meeting of the slaveholders in Annapolis, Md., is a matter of no little interest. It was called for the avowed object of taking measures to protect the rights of the slave-owners in Maryland, and it is said to have been the first meeting of the kind which has been held. It should seem that there is no expectation, that the resolutions passed by the convention, and recommended to the legislature to be adopted by them, will be carried into effect. On the contrary, it would not be strange if they should become the occasion of a more speedy downfall of slavery in that State. They have already led to earnest discussions, and most spirited opposition. The population of Maryland in 1830 was 440,913, of whom 291,093 were whites, 102,878 slaves, 52,942 free colored persons. By the census of 1840, the whole population was 469,232, of whom 317,717 were whites, 89,495 slaves, and 62,020 free colored persons. Increase of whites in ten years 26,624; of free colored persons 9,078; decrease of slaves thirteen thousand three hundred and eighty-three. The counties which have increased most in free population are those which border on the Free States, while in some of the strong slavery counties, the entire population has re-

therefore, to yourselves, and to all the flock over which the Holy Ghost hath made you overseers," &c. Now if our pastors occupy the same stations in the churches as the elders whom Paul addressed, and I believe they do, it follows that they are placed over the churches by the Holy Ghost, then I would say, "what God hath joined together, let no man put asunder." Does not such a course of conduct also indicate a want of faith on the part of those pursuing it. If, in the providence of God, a church is deprived of its pastor, ought not its members to have sufficient confidence in the "Good Shepherd," to believe that he will in some way provide for their wants, instead of taking upon themselves to say that their division of his flock needs the services of a certain "under shepherd," more than that division over which he is already placed; and which is prospering under his care? May every church member endeavor to ascertain what course of conduct is in accordance with "the will of the Lord" and that course pursue. A BAPTIST LAYMAN.

The following article is copied from the Boston Recorder, a paper which has never raised the Anti Slavery flag. We also noticed in the last Watchman an excellent editorial article upon the same subject. We think such articles are calculated to do more good in the great cause of emancipation, than all the hard names and railing accusations which have ever been brought against the slaveholders.

#### Southern Slavery.

What are the opinions of slaveholders on the subject? How is the system regarded in Kentucky and in the other border States? These are questions of great importance, and the events of the last few days have thrown some light upon them.

One of the most interesting of these events is the petition of Lysander Barrett, and 92 other citizens of Lewis county, Va., praying for the abolition of slavery in the District of Columbia. It was sent to their representative, the Hon. John M. Botts. The petition states, "that slavery and the slave-trade, as it exists in the District of Columbia, is a sin against God, a foul stain upon our national character, and contrary to the spirit of our republican institutions." It asks that a portion of the public lands may be set apart sufficient for a colony of such persons of color to settle upon as shall be freed by the government or otherwise. Mr. Botts, though holding the right of petition as a very sacred and constitutional right, respectfully declines to present the petition of his Lewis constituents. It may here be said, that the county of Lewis is in the northern part of the State, and is said to have a considerable population of emigrants from Pennsylvania.

In the course of the debate on the resolutions to censure Mr. Adams, Judge Underwood of Kentucky, made the following memorable, and to himself highly honorable, admissions. Mr. U. resides at Bowling Green, Ky., "was born among slaveholders, educated by a slaveholder, had lived all his life among them, and had been honored by them." In reference to "all those rules denominated gag-rules," said Mr. U., "away with them. They, (the South,) were the weaker portion, were in the minority. The North could do what they pleased with them; they could adopt their own measures. All he asked was that they would let the South know what those measures were."

"One thing he knew well; that the State, which is in the minority in this subject than any other, except Maryland and a small portion of Virginia. And why? Because he knew, that to dissolve the Union, and separate the different States composing this confederacy, making the Ohio river the line, and Mason and Dixon's line the boundary line, he knew as soon as that was done, *slavery was done in Kentucky, Maryland and a large portion of Virginia*, and it would extend to all the States south of this line. The dissolution of the Union was the dissolution of slavery. It had been the common practice for Southern men to get upon this floor and say, "touch this subject, and we will dissolve this Union as a remedy."

Their remedy was the destruction of a thing which they wished to save, and any sensible man could see it. If the Union were dissolved into two parts, the slave would cross the line, and then turn round and curse his master from the other shore."

In the same debate, the Hon. Thos. D. Arnold, a member from Greenville, Tenn. said, "the free States had now a majority of 44 in that house, under the new census they would have 53. The cause of the slaveholding States was getting weaker and weaker, and what were they to do? He would ask his Southern friends what the South had to rely on if the Union were dissolved? Suppose the dissolution could be peacefully effected, (if that did not involve a contradiction in terms) what had the South to depend upon? All the crowned heads were against her. A million of slaves were ready to rise, and strike for freedom at the first tap of the drum. They were cut loose from their friends at the North, (friends that ought to be, and without them the South had no friends) whether were they to look for protection? How were they to sustain an assault from England or France, with that cancer at their vital parts? The more the South reflected, the more clearly she must see that she had a deep and vital interest in maintaining the Union."

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# THE CHRISTIAN SECRETARY.

## Hartford Co. Temperance Society.

The monthly meeting of this Society was held at Newington, on the 22d inst., and was composed of more than fifty delegates from the following places, viz: Hartford, W. Hartford, Bloomfield, Simsbury, E. Granby, E. Windsor, (North Soc.) N. Glastenbury, Wethersfield, Rocky Hill, Newington, N. Britain, Worthington, Kensington, and Farmington. A delegate was also present from Middlesex Co. At no previous time, have the reports of delegates afforded so distinct evidence of a powerfully onward progress in the several places represented.

In view of the cheering character of the accounts rendered at this meeting, the following resolution was unanimously adopted:

"Resolved, That we feel called upon by the animating reports received of the progress of the blessed cause of temperance in our country, to acknowledge distinctly the hand of God, and to express our devout thankfulness to Him: and we desire also seriously to inquire of ourselves, 'What shall we render to the Lord?'—of property, labor, argument, or prayer, for all these, his rich blessings to us, and our fellow men."

A numerous audience was addressed in the afternoon in a very able manner, by A. M. Collins, of Hartford, Rev. Mr. Brewer, of Wethersfield, Rev. Mr. Brace, of Newington, C. Bulkley, of Wethersfield, F. Gillette, of Bloomfield, F. Reed, of Farmington, and Messrs. Beaumont, of Rocky Hill, and Mather, of N. Britain.

In consequence of pressing applications from several places for meetings of the Co. Society, it was resolved to hold for the present semi-monthly meetings. The next meeting to be in Windham, on the 2d Tuesday of March.

## D. HEMENWAY, Sec.

[Correspondence of the Secretary.]  
WASHINGTON, D. C., Feb. 21, 1842.

MESSENGERS.—During the past week, little has been done in Congress, which would interest your readers. The general appropriation bill has been under consideration in the House, and several members are making flaming speeches in favor of retrenchment and reform; whether intended to subserve that noble cause, or to be read by their constituents, will be seen, when the time comes for action.

Meantime, it appears to me that several abuses (not included in the general appropriation bill) might with propriety be mentioned, if the honorable members of Congress themselves, do not see fit to reform in these particular instances, their constituents may at least have the satisfaction of knowing the course pursued by those whom they have chosen to represent them.

And, first, a reform is needed in regard to profanity. This city is one in which profanity abounds to an alarming extent; and it is not so much the fault of the inhabitants, as of those who come from abroad, and spend a portion of the year here. The chief magistrate of our republic is said, on authority, to be a man given to profanity. The members of both Houses of Congress are guilty of profanity daily, in their speeches, and out of the Capitol, without accompanying it with an oath. It is in fact almost impossible to pass up or down Pennsylvania Avenue, without hearing from the lips of members of Congress, and high officers of Government, the most blasphemous language. These men, although possessed of education and talents, seem to have forgotten that there is a God who will not suffer the name of his to be taken in vain; or, they are anxious, in their fool-hardiness, to rush upon the thick bosses of Jehovah's buckler, and to dare the Almighty to punish their transgressions. There are men in both Houses to whom these remarks do not apply; men to whom profanity is an abomination; but it is to be feared, that they are few, and that most of the members of both Houses are ready to follow the multitude to do evil.

Secondly, there is need of reform in regard to intemperance. The great men here, are most of them wine-bibbers; many of them intemperate, and some of them debased. It is indeed not very uncommon to see drunken members of Congress, either within, or without the Capitol. I am happy to have it in my power to say that there are indications of some reform in this respect. The President, at the recent wedding of his daughter, offered no wine to his guests; and what is still more encouraging, a Congressional Temperance Society has been recently formed, and that under very favorable auspices, and at least one important member of the House has been reclaimed.

Thirdly, there is need of reform in regard to gaming. Many of our most distinguished men in both Houses of Congress, and among the number some, who, even now, are candidates for the highest honors in the gift of the people, are gamblers. Horse-racing and gaming are, indeed, favorite amusements here. But it is safe to trust the reverses of the country, and what is more important still, is honor, and its untarnished fame, in the hands of a man who would, in a moment of frenzied desperation, stake his life, the honor of his house, his own life even, upon a single cast of the die?

Forthly, there is need of reform in regard to licentiousness. It is a fact over which every friend of purity should deplore, that our great men are most of them utterly unprincipled, libertines in heart, as well as in life. The fact is notorious here, that the assembling of Congress is the signal for the congregating here of hundreds of those whose steps take hold on hell, and that their most efficient patrons are members of Congress. And I blush for moral, enlightened, and religious New England, when I say that it is to be feared that some of her sons, who are sent here to represent her peaceful and religious communities, are not numbered among the pure in heart. There are not, it is true, so many of that character here from New England as from the South, but no State is free from the damning sin of licentiousness.

Fifthly, there is need of reform in regard to Sabbath-breaking. There have not been, it is true, thus far, during this session, any instances of Sabbath-sittings, although it is very probable there may be, ere the session closes; but most of the members cannot afford to hear more than one sermon a Sabbath, (and many not even that,) and the rest of the day is spent in sleep, in giving and receiving visits, in riding, in parties, or in the prosecution of their political business. Will not God be avenged on us, for these things? and will he not, in his anger, suffer us to be destroyed, like the nations of old, if our rulers are of that class, who fear not God, nor regard men? In the words of one of our great men, "I fear for America when I reflect that God is just." Oh, that the time might come, when our rulers should be men who fear God; a terror to evil deeds, and a praise to them that do well!

Yours,

MENUS.

A. PINNEY, Esq., Post Master Tariffville, is authorized to act as agent for the Secretary. Payments may be made to him on our account, and those wishing to become subscribers can leave their names at the post office, and the papers will be forwarded according to direction.

**THE CHRISTIAN REVIEW** for March is received, and from the hasty perusal we have been enabled to give it, we think the present is fully equal in point of merit, to any number that has preceded it. The several subjects embraced in the number before us, cannot fail to interest the reader, especially the leading articles, entitled "**Remarks on the Book of Daniel.**" This is a lengthy production, occupying nearly 50 pages of the Review, evincing a thorough acquaintance with the subject under consideration, and is just what is needed at the present time.

## CONTENTS.

ART. I.—*Remarks on the Book of Daniel.* II. Recognition of Friends in another World. III. Monasticism. IV. Missionary Memoirs. V. Funeral Orations. VI. Life of Rev. Dr. Tuckerman. VII. Duty and Rewards of Original Thinking. VIII. Literary Notices. IX. Literature. GURDON ROBINS, Agent.

A spired little Temperance paper has just been started in Richmond, Va., called "*The Tee-Totaller.*" Price one cent.

The Directors of the Western Rail Road Corporation have concluded to accept the terms proposed by the Post Master General, for conveying the mails on that road.

The New York papers say that the Hon. Henry Clay has notified his constituents of his intention to resign the office of U. S. Senator on the last day of March next.

For the Christian Secretary.

TO THE NORTH BAPTIST CONGREGATION.—The practice of facing our Pastor in singing was requested some time ago, but has since been changed for the old one, viz: "To the right about face;" a very unbecoming position (in my opinion) for that delightful part of Divine service. It is hoped that we as a congregation, may return to our good old way and "face to the front." A VETERAN MEMBER.

## Selected Summary.

THREE LIVES LOST BY THE FLOOD.—Mr. William V. Shaver, a respectable citizen of Little Falls, who had been with two of his sons in a wagon to visit a daughter, returning home on Sunday night, in attempting to ford a swollen stream which empties into the Mohawk, got into a deep, rapid current from which he could not rescue himself. His relatives for relief were heard, but no relief could reach him.

The neighbors, however, rallied and extricated the horses, one in the course of the night found the remains of Mr. Shaver, with that of his youngest son clinging in death, to his back! And thus perished the father and two sons. The boy was tied to his father's back with the whip-stitch.—*Albany Eve. Jour.*

JAMES GORDON BENNETT, editor of the New York Herald, has been fined \$350 on a charge of libelling Judges Noah and Lynch.

The Unitarian meeting-house in Chelmsford, Mass., was destroyed by fire on the 14th inst.

CABOTVILLE.—In a debate in the Senate on Saturday, Mr. Washburn made the following statement in regard to the statistics of Cabotville and Chickopee Falls. Population 6,000; capital invested in mills and machine shops, \$2,500,000; 10 cotton mills, with about 60,000 spindles; 7 machine shops; 2 foundries; 1 paper mill; about 30 traders.—Mouthly disbursements for labor, about \$50,000.

The Girard Bank remains closed, and not a sign of life is visible in the building. At the time it stopped payment, the Cashier assured the public that its "total assets" amounted to \$4,700,000; that its "total liabilities" exclusive of capital stock, were \$1,433,692.—*Phila. Gaz.*

Notwithstanding the hard times, Galveston, Texas, seems to flourish. There are, in that city, four Protestant churches, and a University with 90 students. The Louisiana Advertiser, recommends the planters of that State to send their sons there to be educated.

TOO BAD.—"Stop your jaw dare," said Cuffee to two company men who were wrangling, "stop your jaw, or you will be as big blackguards as Congressmen."

WHY ARE YOU SO MELANCHOLY?" said the Duke of Marlborough to a soldier, after the battle of Blenheim. "I am thinking," replied the man, "how much blood I have shed for sixpence."

CAMPBELL IS nothing more than the oil of Turpentine in a perfectly purified state, or freed from its extract carbon and empyreum, and thus rendered white and destitute of smell.

AN AFFECTING SCENE.—We are told that last Sabbath week was a day appointed at Truro, for offering prayers for the mourning friends of those belonging to that town, who found a watery grave in the October gale. The mourners assembled in one of the churches, and unitely invoked the "God of prayer," to sanctify and bless these late afflictive bereavements. The house was nearly filled with those whose habilitations indicated they mourned some lost one. We are not able to say why prayers had not been previously offered, unless it was from the long and strongly cherished hope that some of the missing would yet return. The occasion was one of deep interest and solemnity.—*Barnstable, Mass. Gaz.*

WE HAVE seen a letter from Bridgeport, dated the 11th inst., which states that the Housatonic Rail Road Company have not yet commenced paying specie for their notes, but that it will very soon—probably by the first of March.—*Courant.*

PHILADELPHIA BANKS.—The amount of banking capital in the city of Philadelphia, two and a half years ago, was as follows. The four first mentioned banks have since closed their doors, and are supposed to be insolvent.

## Capital.

\$35,000,000  
5,000,000  
2,500,000  
1,000,000

Broken Banks.

1,542,200

1,250,000

1,400,000

1,000,000

500,000

400,000

350,000

250,000

250,000

250,000

142,500

Still in operation

Broken, as above

\$9,334,250

43,500,000

Total

\$52,834,250

What a wreck! Out of a total of fifty-two millions of banking capital in the city of Philadelphia, two and a half years ago, forty-three millions and a half have been scattered to the winds, leaving only nine millions still in existence as banking capital, and this, doubtless, much impaired.

FROGS IN FEBRUARY.—We saw on Friday, a large, plump, fresh green frog big enough to furnish Sam Weller with one of his favorite "veal" pies. Unfortunately for his comfort, he had been decoyed to the margin of some pond, from whence he was abducted and taken to the dissecting room of the Jefferson College. When we saw him, he had lost his intellectual extremity, but under the operation of galvanism, he was actively engaged in playing "Leap frog."—*Phila. Gaz.*

From the *Journal of Commerce* of Feb. 21.

## Later from England.

By the packet ship Burgundy, Capt. Walton, from Havre, Jan. 9th, we have received accounts from London of the 5th, and from Paris of the 7th of January. They contain but little news. The India mail arrived at Paris on the 6th with no later news from China than has been received heretofore.

The Packet Ship North America, Lowber, was reported at a late hour this morning to be below. Her day of sailing from Liverpool was on the 7th of January.

LONDON, Jan. 4.—This being the 4th month, it was thought that money would have been in demand, but it is not so; on the contrary, people are all anxious to part with their surplus cash before the January dividends come into play, at the end of this week, believing that the rate of interest will then be lower because the sluggish state of our domestic trade does not offer scope for the employment of the large amount of money, about ten millions, which will be thrown upon the market simultaneously by the dividends. Of this sum it is believed that not more than one million and a half will be absorbed by the repayment of the temporary loans at the Bank.—*Globe.*

PARTS.—Stock Exchange, 2 o'clock.—Five per cent. opened at 117fr. 40c.; threes at 75fr. 50c.

The King has condemned the sentence of death against Quinesset into transportation, and against Columbius and Brazier into hard labor at the hulks for life. The enrollment of the letters of commutation will take place tomorrow, at the opening of the sitting of the Chamber of Peers, when it will form itself into a Court of Justice, and having heard the recitation of the Procurer-General, will deliberate, and then enrole the letters.

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# THE CHRISTIAN SECRETARY.

## Poetry.

**Br. BURR.**—The following lines, having reference to the lamented death of Mrs. Eliza Miner, of Wethersfield, Ill., were penned, amid the pressure of my professional duties, at the special request of the surviving relatives of the deceased; and at their request I also submit them to you for publication in the Christian Secretary. It is to be hoped that no unfeeling critic will for a moment suppose that the great haste in which they were written utterly precludes the propriety of any such supposition. For any further particulars, your readers are referred to an Obituary notice contained in the Christian Secretary of Nov. 12, 1841.

A. S. LOVELL.

### LINE 8

ON THE DEATH OF MRS. E. MINER.

BY ANDREW SPRAGUE LOVELL.

A good man and an angel: these between,  
How thin the barrier!

Life is the triumph of our mouldering clay:

Death, of the spirit infinite.

No, they will ne'er return.

The loved and lost, though loved, are lost forever.  
The morn may rise, the shades of evening fall;  
Years may roll on, and seasons may advance;  
Time, in his onward unremitting course,  
From which he never was stayed by aught, since old  
Eternity dismissed him forth to wind  
The vast machinery of the universe,  
May still, with tireless and unfailing hand,  
In regular exactitude, evolve  
The countless changes mighty and minute,  
Which, since its primal origin, have marked  
The revolutions of the restless world;  
And yet we see them not. The soul bereft,  
And so bereft, as could a spirit part,  
To rend asunder its existence quite,  
May wish, and years as with an angel's throes,  
But all in vain: they will return no more.  
The conquests by his prideful prowess won,  
Death ne'er surrenders back; but with a will  
Inexorable as the will of Fate,  
Holds, with the miser's dying grasp, his spoils.  
The grave's dread Monarch bears no embassy,  
Nor holds an audience for an interchange  
Or for the ransom of his prisoners.  
Are they then prisoners? And can the grave,  
Death's dark dominion where alone he reigns,  
In captive durance hold the spirit's self?  
It cannot be. Death's fearful, painful power,  
Though universal and appalling too,  
Has yet its ultra limit fixed, which he,  
Nor his ten thousand agents can transcend.  
'Twas He, the mere expression of whose will  
Awakes the thunders of Almighty Power,  
Who, when the Monarch was deputed, said,  
'This far,' and to exceed were to overpower  
Omnipotence. 'Tis but the earthly part,  
Which Death's unerring shaft can vulnerate  
Or harm; nor is the boasted triumph his:  
'Twas Death himself has found a conqueror.  
'Twas he, the Babe of Bethlehem; 'twas he,  
The Man of Calvary; 'twas he, the God  
Of the Ascension Mount, who met the foe,  
And wrested from his darts its triple sting,  
Plucked the dread Terrors from his darkening brow,  
And half deprived the Tyrant of his power.  
He may indeed o'erthrow the citadel  
Of clay, but the freed spirit leaps unharmed  
Into its pristine element, and soars,  
Deathless, immortal, on a timeless wing,  
To find its native and eternal home;  
And as it mounts above the burning spheres  
That glow in beauty on creation's verge,  
The echoes of its conquering pean peal  
Along the arches of the universe  
In triumph o'er its foe.—O grave, where is  
Thy victory, O Death, where is thy sting?

\* \* \* \* \*  
'Twas in a garden filled with fragrant flowers  
Of various hues and various qualities;  
Gazing with admiration and delight,  
I stood, and pondered on those lovely works  
Of God. I there descried a matchless bud;  
'T was very rare, and very beautiful.  
Nature had nursed it with her tenderest care,—  
And Nature is a tender nurse,—but all  
Her care was futile for a while, and vain;  
The nursing would not blossom. Still it grew,  
Increasing both in stature, and in grace,  
And seemed a most aspiring little bud,  
But yet it blossomed not. Light cheered its home;  
Suns poured their warmest influence o'er its head,  
The gentlest showers, and gentlest dews distilled  
In soothing softness o'er its fragile form,  
And balmy zephyrs fanned it with their wing,  
And yet it stood, a sweet and lovely bud.  
At length, when many suns had rolled around,  
As if 't were conscious of ingratitude  
For all the care that Nature's love had shown,  
It burst the spell that had encircled it round,  
And spread its petals to the raptured eye.  
'T was then a beautiful flower. Loveliness,  
Transcendent loveliness enrobed its form,  
And all who saw, admired, and loved it too.  
Just then, and while its fragrance filled the air,  
And all were ravished with a sweet delight,  
Severed the lovely being from its stem,  
And strewed its beauties in a shapeless wreck.  
As in a mirror face replies to face,  
So here, Eliza, is the portraiture  
Of thy lamented fate. Thou, in thy youth,  
Wert lovely and beloved. 'T was thine to win,  
And having won, to bless with happiness  
The hearts of all, who knew, and knew thee well;  
And yet the heavenly grace, which pity  
Alone confers, was wanting in thy train.  
Ev'n as the beauteous flower, perverse, though nursed,  
And cherished with the kindest care, so thou  
Refused to bloom as like all she should bloom.  
The light of life entirely beamed upon  
Thy path; the Sun of Righteousness diffused  
His cheering beams upon thy happy home;  
The gently falling dew of heavenly love,  
Like those of Hermon, wept upon thy head,  
And proffered gales were blessing thee with peace;  
And yet the consummation was not seen.  
At length, as with the flower, so with thee,  
The kindly influences sent, though long  
And too successfully withheld, subdued  
The heart's most strange perversity, and thou  
Wert seen in all the beauty of a soul  
Robed for a fairer world. And so it proved.  
Just as prepared to live and doubly blessed,  
Th' "infinite archer's" well directed shaft  
Dismissed the spirit to its rest with God.  
Thus earth a radiant mortal lost, and heaven  
Received an angel. Thine alone the gain,  
The loss irreparably ours.

\* \* \* \* \*  
**T**here were vain  
Perhaps, and futile, some would say absurd;  
To grieve in sadness o'er our perished hopes;  
But there's a fountain in the human heart,  
'T is called the Fount of Sorrow; always full,  
If aught be added, it will overflow,  
Nor can its darkling waters be repressed.  
And when the latent springs, that lie concealed  
Far in the deep recesses of the soul,  
Are swollen by adversity's cold stream,  
The fountain pours its bitter waters forth,  
And bathes the stricken weeper with its flood.  
And yet 'tis well to weep. There is in grief  
A holy, softening influence, that breathes  
Upon the chastened spirit in its woes,  
And wins it upward to a tearless home.

\* \* \* \* \*  
**T**he only when reflected from the streams  
That wind their course along the vale of tears,  
That truly pictured forth, the gazer sees  
The utter vanity of earthly scenes,  
And only there he truly sees himself.  
There hast thou gazed and with a troubled soul,  
Lone partner of the angel that we mourn.  
Thy earlier fate was blest indeed, most blest,

Such excellence, as it was thine to claim  
In the lost seraph whom we now deplore,  
Falls rarely to the lot of human life.  
Those lovely virtues that adorned the mind,  
Thy smiling home, have passed from earth away,  
And shine more heavenly in their heavenly clime.  
That gentle voice, that soothed away thy cares,  
Or, warbling sweet entrancing cadences,  
Allayed the troubled waters of the soul,  
No more shall fail upon the mortal ear,  
Where wakes seraphic echoes in the realms  
Where spirits breathe an atmosphere of song.  
We chide thee not for weeping; strangers wept,  
And they could not appreciate the pang  
That rent thy tortured bosom; none could know,  
Save those like thee bereaved; and were the heart  
Not wholly steel, the fountain of its grief  
Should surely break. She was thy parent self.  
The world may hold a thousand treasured things,  
From which to part would cause us keenest pain;  
But when the soul is severed from itself,  
There are no words can paint the mighty pang.  
Thine was a double stroke: Amelia too,  
The little cherub of a few short hours,  
Pledge of a youthful angel's love, has gone  
To mingle with her kindred cherubim,  
And sweep the lyre in everlasting strains.  
Nipped in its tender florilegus below,  
The infant flower now blossoms in the skies.  
Exchanging earth for an abode in heaven,  
'T is sweet to think what evils she has missed.  
'T is hard indeed, 't is very hard, to yield  
Submissive to the chastening hand of Him,  
Who chastens from the fullness of His love,  
When Death's keen arrow must inflict the stroke;  
And yet 't were wrong to wish the fate reversed.  
The treasures were but lent thee; they have been  
Reclaimed; and grateful for the jewel left,  
It may enhance thy pleasure to discharge  
The duties of a father to thy boy.  
And if, with infant-like simplicity,  
He should demand the lost ones of thy love,  
Say that they wait him in the "spirit land."

\* \* \* \* \*  
Autumn advancing with a senior's tread  
Had thrown a robe of chillness round his form,  
And journeyed forth, about to yield the scene  
Up to young Winter's reign. As in the fields  
I wandering strayed, and, with a cheerful heart,  
Surveyed the aspect desolate around,  
I spied, amid a growth of hardier kind,  
A lone, deserted, climbing little flower  
Braving the keen north-wester with a heart  
Of oak, deriving courage from a near  
And friendly shrub, that seemed to feel a pride  
In acting guardian to its fragile ward.  
And as the tempest keener blew surcharged  
With winterly sleet and snow, the little thing  
Would turn away its pelted cheek, and bow  
Beneath the fierceness of the biting blast,  
And reach its tiny tendrils out, and cling  
More closely to its hardy friend. Again  
I saw it when the storm had passed away;  
'T was fresh as fairest morning of the year,  
And like an infant victor looked, and smiled.  
It taught a moral lesson; and I deemed  
The lone, deserted little flower, perchance,  
Might have an antetype in human life.  
Perhaps, in thee that antetype is found,  
Sweet Scion of a sainted mother gone.  
The gathering storms of this inelegant life  
May rudely bathe with thy tender years,  
And in their tumult toss thy yielding soul;  
But there's a Guardian Power above, whose strength  
Will stay thee up, and victory shall be thine,  
Wilt thou but stretch thy trembling hands to Him.

I love thee, gentle boy, nor is the love  
I bear thee of a selfish kind. I know thy loss,  
Nor can withhold a brother's sympathy.  
Thy loss was mine, though at an earlier age,  
And none but orphans read an orphan's heart,  
Or, reading, can interpret it aright,  
And know the utter loneliness he feels:  
I too have lost a mother.

It is wrong  
To envy, and a passion, fraught with ill;  
So numerous and bitter, we're should find  
Indignation in a heart that hopes for peace;  
And yet this heart has known it. But if e'er  
Forgiveness were extended for a fault,  
Should not the orphan that forgiveness share,  
Who envies the possession of a mother.  
O, 'tis a sacred, 't is a holy name,  
And he, who only has pronounced the word,  
Has uttered forth a volume.

She, loved child,  
Who should have been a presence in thy path;  
Who should have taught thy infant lips to pray;  
Who should have guided thy of wandering feet,  
And trained thy youthful heart for heaven,—herself,  
Has thither gone before, and thou art left,  
Without a mother's soul-sustaining love,  
To brave the onsets of a tempting world.

But should thy earnest prayers for her be heard,  
And shouldest thou learn to love thy mother's God,  
The pure and priceless treasure thou hast lost,  
Again shall greet thee in that "better land."  
Where rest the weary from their patient toils.

## Miscellaneous.

### The Lock of Hair.

In a notice of the behavior of Colt, who has been tried in New York, for the murder of Mr. Adams, we find the following remark:

"Colt behaves with self-possession. Once, however, on Saturday, when the Mayor, among the articles he had found in Colt's room, exhibited some hair, labelled "hair of my mother," and read the label, Colt was deeply agitated, and finally burst into tears."

Mysterious sympathy! sacred influence! that opens up the sluices of the affections, when vice and sin seemed to have dried the fountain of all better feelings.

That man, if not a murderer, (and it would seem difficult to doubt it,) if not a blood-stained homicide, is at least, amenable to heaven for a continued vicious course of life. The early counsels of friends, the monitorial usages of his church, and the conventional usages of society, had lost their power to affect his conduct, or to touch his feeling.—The cold, damp darkness of the criminal cell, the loud execrations of the people, the solemn array of justice, the gravity of the bench, the bustling activity of the bar, and the quiet waiting of the jury, had not stirred a feature of the man, nay, the agonized feeling of the widow, in her mourning weeds, and even the presence of her, the sharer of his shame, had failed to touch a chord that reached his deeper feelings. They were all of them present; all had to do with his days of guilt, and his hour of trial—times and events for which he had steeled his heart. But when there was laid open to him, and to the world, that little memorial of a mother, his emotion showed that he was not prepared for trial—for that trial at least.

Memory went back to scenes of innocence and childish love, when flowers hung on every bush, and sweetness was borne on every gale; when the confidence of his heart never trusted to stories of thorns beneath the flowers, or poison lurking in the breeze. He remembered the lessons of virtue which affection moulded to his infantile understanding, and made profitable by adoption. He shrank away from the inquisitive gaze of the multitude, and in imagination nestled himself anew in that bosom, where, years since, he had sought

n a asylum against the scaring creations of childish fancy.

He lifted up his eyes, and the lock of hair of that mother was witness against his life, and perhaps she looked down, and saw shame and guilt, the portion of him for whom she had borne a mother's pains, and exercised a mother's affection. He wept. The agonizing drops were testimonies of feelings yet alive, proofs that all is not lost, and if blood guilt be found on his skirts, or be acquitted of that, and only shame be stamped upon him for other sins, let him who seeketh the good of his fellow, follow this offender to his closet or to his cell, appeal to that last evidence of lingering virtue, and that relic which brought it to light and he shall turn a wicked one from the error of his ways, and hide a multitude of sins.

—U. S. Gazette.

## Children's Corner.

For the Christian Secretary.

**DEAR CHILDREN.**—You are young, gay, and happy now: you have a pleasant home, kind friends and the world looks bright and beautiful before you: but in the midst of all these blessings, do you ever reflect *that you must die?* Go with me to yonder burial place, and I will point you to the grave of one whose prospects for a long and happy life were as fair as yours; a few weeks since, and she was among us, with an eye as brilliant, a step as buoyant, and a cheek as healthful as your own, but death marked her as *his* prize, and the tender love of parents, brother and sisters, the kind sympathy of friends, (and Adeline Hull had many,) together with the untiring skill of physicians, all, were unavailing. Methinks some of you enquire, was she prepared? Well, dear children, *this is the great question*, and if we are prepared, it matters not whether we are called early in the morn of life or at a more mature age: but you will like to hear more of Adeline Hull. She was for a short time pupil of Miss D.'s Seminary, of this city, and promised fair to be one of its brightest scholars; her quiet, docile and affectionate disposition, her attention to the wishes of her teachers soon won for her the love and esteem of all. Being rather ill one day, she was excused from school, little thinking she should never again return, but thus a wise Providence had decreed, and from that time she was laid upon a bed of sickness, from which she was never more to arise. From the nature of her disease, her physicians pronounced her case as hopeless, and when this was communicated to Adeline by her affectionate mother, how think you she felt? how think you you would have felt? no doubt she heard the intelligence with some emotion, for, dear children, you know it must be a great thing to die. Death itself is called the "King of Terrors." Oh yes, it must be a great thing to pass through "the dark valley of the shadow of death." Well, when Adeline's mother told her she could not live, she seemed surprised at first, but calm, and after a few moments replied, "I should like to get well, that I might be a comfort and blessing to my dear parents, but if it is God's will, that I do not recover, I will try to be resigned." She suffered much during her illness, which was short and distressing; but through it all, manifested a calm and patient spirit: it was her delight to listen to the reading of the Holy Scriptures, to hear of that Saviour whom she loved, and whom she humbly trusted so soon to be with. By her request, her mother often read to her that beautiful form from the Episcopal service, "Visitation of the Sick," from which she seemed to derive much joy and comfort. Her teacher visiting her during her illness, and expressing to her the wish that she might recover and be able to attend the school again, "Oh, no," Adeline replied, with much emotion, "I never shall come to your school any more, I never shall be well again." "And how," enquired Miss D. "do you feel in the prospect of death?" "Oh, happy, very happy," said Adeline, "I feel that thro' the merits of a Saviour, my sins are all forgiven." On leaving her, Miss D. inquired, "have you no word to send to your companions at school?"—"Yes," said she, "bid them all good-bye for me tell them that I hope will so live, that when they are called to die, they may be happy, if not as happy as I am." This conversation took place but a short time before her death, but she continued in the same happy frame of mind, even to the last, rejoicing in the hope of a blessed acceptance with her God and Saviour, and we trust that in dying, she could truly say in the language of the holy Ritual read at her burial, "I know that my Redeemer liveth, and though after my skin, worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold, and not another." True, there were sad hearts and tearful eyes, as friends, teachers and scholars gathered round the grave of her so young and loved, yet they mourned not as for one with out hope. We trust she was prepared, and children, it is this, and this only, that will reconcile your friends, should you thus early be called to die. You all know what this preparation is, you can read it in your Bibles, you hear it in the Sabbath school, and from your pious friends at home. Therefore, I beseech you, dear children, in the words of the dying Adeline, "May you so live, that when you come to die, (you too) may be happy."

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Specimen numbers of the Memorial may be seen at the Bookstore of GURDON ROBINS, No. 180 Main street, Hartford, who will act as agent for the

Memorial.

The foregoing notice of the Baptist Memorial was handed us by a friend. We fully concur in the sentiments advanced by the writer.

EXTRACTS from Rev. Mr. Benedict's Circular soliciting documents for his history of the Baptists.

Of each Association, Conference, Yearly Meeting, Convention, Society, and Institution for Missions abroad or at home, Education, Theology, Literature, or Benevolence, of any kind, which comes under the Baptist head, it is desired that the latest Minutes and Reports may be forwarded by mail without delay, by the Moderator, President, Secretary, or Clerk, and in case of their absence, by any other person. Also, all historical and biographical discourses and accounts, whether printed or in manuscript, of all sorts of Baptists of all sects and parties, as all are embraced in my plan, and continue to do so for years to come.

A summary view of the statistics of all the religious denominations in the United States, upon much the same plan as above proposed for the Baptists, in a condensed manner, will be given at the close of the work, which, from the subscriber's study of all religions, he is confident of making much more accurate and complete than any hitherto given.

Particular attention paid to Framing Pictures and Portraits, and re-gilding old Frames.

Also, Sign and Ornamental Painting.

SAMUEL S. BOLLES.

Hartford, Jan. 27, 1842.

46

Gilding and Sign Painting.

THE subscriber has taken a room in Sigourney's Building, 3d story, for the purpose of manufacturing

LOOKING-GLASS, PORTRAIT, AND PICTURE FRAMES,

which will be done in a superior style, and workmanlike manner, and trusts by strict attention to business, he may merit and share a portion of public favor.

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46

New Dressing Room.

THE subscriber has taken the Hair Dressing Establishment under the United States Hotel, (formerly occupied by Rosants & Skinner;) where he will be happy to wait upon his friends, and all who may favor him, with a call. The subscriber, by strict personal application, hopes to merit a liberal